Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

PRINCIPLES OF COMMERCE.

NO. V.

In attempting to give religious influence a bolder sphere of action, and to direct it against the desire of sensual gratification, and display, by which it has been assumed that mercantile industry is in a great measure prompted, I am aware I am carrying it into an enterprise which may be considered visionary and hopeless. In a community where luxury has attained such a height and prevalence as to render it conspicuous to all,—it cannot be otherwise than an object of fascination to most, and especially to youthful minds; and I shall also be pointed to the arts, the literature, the embellishments and urbanities of society, as innocent and happy results of the successful pursuit, and liberal expenditure of wealth; but it is believed that the most expansive and tasteful generosity, is perfectly compatible with the greatest disinterestedness and moderation of motive; for the most extravagant in personal indulgence are not always found the most beneficent; and if the teachings of the gospel are (as has been shown) in direct opposition to this principle of action, we ought not to despair of the ultimate triumph of religious sentiment over selfish cupidity.

If these remarks have force in regard to the motives by which wealth should be pursued, they apply with equal propriety to its expenditure. If we may not seek it for the purpose of self indulgence, neither may we retain it for that purpose. The lesson taught by the gospel to those who are already rich, is, that "they be ready to distribute, willing to communicate" and the inference I think to be drawn clearly from every part of the New Testament, is, that the best, if not the only permitted employment of the surplus of property, over that which is required for necessary comforts, is the relief of distress and the mitigation of the evils of life, physical, mental and moral. The leading idea inculcated by the sacred writings, as well as by rational religious considerations, seems not to be yet comprehended. Most men possessed of wealth overlook the agency of God in its bestowment, and regarding it as an acquisition of their own skill and industry, consider it in the most exclusive sense their own, to be dispensed according to their own unrestricted pleasure, and take great credit for any portion, however small, diverted from more agreeable expenditures to purposes of beneficence.

But it is represented to us as a sacred trust, for which the possessors are solemnly responsible, and which imposes the obligation of munificence in a far greater proportion, than men in general seem aware. The requisitions of the gospel if fully complied with, would seem to carry us to the point, that the most rigid economy should be used in personal and domestic expenditure, nothing allowed for accumulation, and every saving bestowed liberally upon charitable and public objects. We may not often expect to see this thorough instance of christian obedience; but we may make efforts to produce approximations to it. With the ideas now pervading the community I fear we are so far behind it, that the most liberal donations of the most generous individuals, much, and justly as they may procure for them commendation, in comparison with other ages or countries, may be yet summed together, and the recorded widow's mite will surpass them all.

I would sum up the expositions of this communication by renewing an earnest entreaty to all concerned to a serious consideration of this subject. It has pleased God that an active endeavor to obtain property should be a necessary condition and occupation of our existence; and we hence infer its innocence. Property itself, is a powerful and indispensable instrument of good as well as evil in the present state of society, and hence is not to be despised. But it is a dangerous and ensnaring gift; deeply affecting the mind and character, deriving a vivid moral hue from the intentions by which it is sought, and the objects to which it is applied. Let us watch it with intense suspicion, as the great tempter of mankind; the source of those "foolish and hurtful lusts which drown men in destruction and perdition." Sedulously repelling the imaginations of splendid indulgence, and resolutely pursuing and using it for the fulfilment of benevolent design; we may make it productive of almost unimagined renovation in human society, spreading comfort over the dreary abodes of poverty, light through the dark mazes of ignorance, and religion and virtue among the foul haunts of impiety and sin. Let the possessor of wealth remember that the greatest evils of human condition result from its inequality; that by accumulating hoard upon hoard of that property which should be extensively diffused, he augments these evils; and should he under this conviction with a difficult effort resign his superabundant stores to the call of philanthropy, he acquires a far nobler and more enduring affluence—treasures in heaven "where neither moth nor rust doth corrupt, nor thieves break through and steal". B.

PRACTICAL.

[For the Christian Register.]

COMPENDIOUS SERMON.

NO. III.*

"There is no man, that hath power over the spirit, to retain the spirit."—Eccles. viii. 8.

When God created man from the dust of the earth, "he breathed into him the breath of life;" communicated to his material frame that etherial spirit, by which it was rendered sensible and active, and prepared for an elevated rank among the creatures of God. By an abuse of his privileges and powers, however, he lost his immortality, and the sentence pronounced on our first father, has involved his posterity in all their branches and successions: "Dust thou art, and to dust shalt thou return." God has set bounds to human life, which we cannot pass. I do not mean that the number of our days does not depend at all on us.—Most certainly we have the same kind of influence over our temporal being itself, that we have over the happiness or misery of that being. We may use probable means of shortening, or extending it. But still there is a natural and inevitable decline of life. There is an evening as well as a morning of human existence. Our sun must and will set. In addition to this, it is ever to be remembered, that human wisdom is, at best imperfect, and with all our endeavors to the contrary, the sun of life may not only be obscured, but extinguished in the meridian, or in the very morning of our days. God's appointments may anticipate our calculations, and when he calls, "no man hath power over the spirit, to retain the spirit;" the vital union between our earthly and our heavenly nature is dissolved; earth descends to earth and dust to dust, while the soul wings its mysterious way to God, who gave it.

There is no FLIGHT from death. When assailed by other foes, who are too powerful to be withstood, we may sometimes find safety in a seasonable retreat. There is, however, no retreat from death. There is no region under heaven, which is secure from his invasion. Should we attempt to fly from his presence, or his pursuit on the wings of light itself, his arrows could overtake and arrest us in our flight.

In other contests, men frequently triumph by superior POWER, and find it prudent to face and meet the danger, from which they cannot flee. In the history of the world one human arm has sometimes vanquished the furious tiger, the lion, or the gigantic serpent, or wielded the weapons of destruction with dreadful effect against a host of fellowmen. But all contest of this kind with death is desperate.—He is invulnerable, while we are at all points exposed to his impetuous and unerring shafts.

In other things, much may be affected by human SKILL; by the various inventions of man. The course of nature may be changed, sandy deserts may be cleft and mountains pierced with artificial rivers; while on the other hand, towns and countries are redeemed from the ocean. The tremendous power of the elements may in some instances be controlled; the very lightnings of heaven be turned aside by the art of man from the habitation, against which they were directed, but death has arrows less alarming and yet more certain, than the thunderbolt, which man has neither skill nor power to avert.

It is true there is such a thing, as an art of healing, with which the God of mercy has endowed some of our species. The skilful and humane physician seems commissioned by the God of nature with temporary authority over disease and pain. He "goes about doing good;" exerting this delegated power for the relief of suffering humanity. Multitudes he may be the means of bringing back from the very gate of death to vital safety and joy, restoring, in many instances, the natural guardian to helpless childhood, or declining age. Such is the confidence reposed in him, that his presence alone is an alleviation of distress, diffusing through the dark chamber of anguish and anxiety a light and hope almost divine.—Still the time must come, when the art of the physician, however consummate, will be of little avail to himself; when he is destined, perhaps, to become the victim of some disease, over which he has often triumphed in defence of his fellow creatures; when he must fall and die, like the feeblest and the most unskilful of mankind. Yes, there is a time, when "no man has power over the spirit, to retain the spirit."

Finally, the most endearing TIES of domestic life, the most sacred RELATIONS, the most important OFFICES, or the strongest BONDS of CIVIL or RELIGIOUS society have no effect in preserving the wondrous union between the mortal and the immortal man. The affection of our friends and the confidence of the great community, in which we live and act, may secure to our NAMES a kind of immortality, more precious, than temporal life; may shield us from the arrows of envy and slander; but they can never avert the shafts of death. To this king of terrors we must inevitably submit.—"Dust we are, and to dust we must return."

In review of the preceding remarks, nature may exclaim, "How awful is our destiny! how gloomy our prospect!" There is another view of the subject, however, in which all these horrors disappear, and the prospect glows with divine radiance and beauty. Though we must fall victims of death, God is greater than death. Christ, the great dispenser of divine mercy, has triumphed over him, and assured us of a final and happy conquest. In the view of Christian faith, the ghastly features of death are changed, he wears the form of an angel of light, he comes to us as a messenger of peace; and all, "who by patient continuance in well-doing seek for glory, honor, and immortality," may in the very agonies of expiring nature sing that triumphant song, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory, through our Lord Jesus Christ." MATHETES.

* Delivered at the interment of an eminent physician.

[For the Christian Register.]

COMMEMORATION OF CHRIST.

When an earthly friend has been taken from us, what a peculiar and tender interest is imparted to our love for him! we endeavor to make him continually present to our imagination and our remembrance. We find a melancholy delight in following him in thought to the unknown scenes of glory on which he has entered. We rejoice in the thought that *now* he is removed from pain, and trial, and sorrow, and death; we cherish with delight the hope, that though we see his face no more on the earth, he yet is mysteriously present with us, and interested in our welfare. Christians! such a friend have we in heaven, even Jesus, our hope and our salvation. He hath passed through sufferings for us, and now, his sufferings are ended. He has died for us, and now he is enthroned in glory. His interest in us has not ceased, for "he ever liveth to make intercession for us." Shall we not then strive to keep him always in our remembrance, to think of him with grateful and lively affection, to dwell with holy delight on all that he has done, and is now doing for us, and so to live that we may hereafter be raised to see him as he is?

How tenderly do we cherish every memorial of a departed friend! what a value do we place upon every trifle which now can call him to our remembrance and affection! We reproach ourselves if we neglect or lose them; and when we look on them and remember whence they came to us, how do they soothe, and comfort, and affect us. And such a memorial Jesus has left us. He has instituted a simple rite in remembrance of himself. And can you neglect the simple and affecting institution? Can you hesitate to comply with his dying request? Go then, ye who can remember with affection your Master and Saviour, enrol your names among the number of his disciples, gather with them around the altar, and find there a joy, which the world can neither give nor take away.

N. C. S.

DOCTRINAL.

GOOD WORKS, AS TAUGHT BY UNITARIANS.

The following extract from Mr. Farley's Dedication Sermon contains a just and spirited answer to the popular objection, that Unitarianism is a system of cold and heartless morality.

We insist much upon the absolute necessity of 'good works,' and we value very little, or rather we condemn unhesitatingly, an ostentatious parade and display of regard to religion. This very fact has brought upon us the censure of being indifferent to religion itself, and of substituting in its place a mere system of morals. Did this mean no more than that we do indeed require as essential, a life of active usefulnesss, and constant, unremitted exertions in performing every duty between man and man, we should esteem it high praise, rather than censure in any degree. We do require all this; and at the same time we have little respect for a religion which produces only a feverish and temporary excitement; which tends to the substitution of anything in the stead of personal holiness; which leads men to rely on anything else as giving the hope of heaven. We revere that religion which encourages a full, patient, unpretending, and regular performance of, it may be, the humblest daily duties of life. We honor it as it produces habits of self-control, restraint of passion, government of temper, growing virtue.

But the censure does mean more than what has been mentioned. It implies and it intends, that we are moved by no motives which look beyond the present life; that love, reverence, and fear of God, have no place in our creed or in our hearts; that we cherish no admiration of Christ, and show him no gratitude nor obedience; and that we disregard the sanctions of the future life. All this we deny. Our views do explicitly teach, that there are higher duties than those which belong to the social state in which we are placed; duties to God and to Christ; and for the performance of these, as well as those between man and man, they urge every motive which Christ and his apostles urged. They require us to love God, to venerate and to fear him, as our Father in heaven, all-merciful and good; as our Creator, Governor, and Judge. They call us to love Christ as our Saviour, and to be grateful for all which he did, taught, and suffered for us while on earth. They enforce these, and all other duties, by a reference to the future state of retribution, a state of reward and punishment inseparably connected with the characters we here form. If this be morality, mere morality, be it so. Let it be remembered, however, that it is a morality of which the world knew not, before the advent of Jesus of Nazareth. It is christian morality; a morality which cannot be separated from the religion which the gospel teaches; a morality which our Master himself exemplified, as well as taught; which breathed in the lives of his apostles; which carried some of them through martyrdom to glory; and which still cheers, consoles, supports, and guides many pious and devout souls.

This is what Unitarianism demands. It does not teach its disciples to assume a constrained air or manner, so as to repulse every approach of warm and generous feeling, 'that they may appear unto men' to be religious. It does not require them to withdraw within themselves, to arrogate a tone of superiority, to look with contempt or distrust upon those about them. Religion with us, does not consist in raptures, in visions, in church going, in the narration of experiences in the great assembly. It boasts not of any sudden illuminations. On the other hand, let it not be imagined by any, that by embracing it, they are to gain the slightest exemption from the unconditional requisitions of the gospel of Christ. It makes religion a matter of every day's and every hour's interest; and it would have it appear in rendering men faithful in all relations, lovers of God, and of good works. It requires its followers to make religion their companion in every scene, not to mar human joy, but to preserve its innocence; not to check human feeling, but to give it a useful direction; not to abridge, but to increase human happiness; not to countenance, but to prevent human sin. It requires them to be pure, holy, and exemplary, not merely at home, but abroad; not only amid the retirement of domestic love and the best influences, but when beset by temptation, surrounded by wickedness, exposed to all the allurements of a flattering, deceitful world. Happiness we think consists in holiness.—The virtuous man must he happy, for he has a heaven within himself; the vicious man, were he left with his evil habits and ungoverned passions, could not be happy, for he would have a hell within himself, which would torture him forever. It is here, we humbly think, that the majesty of the gospel speaks out in the views we cherish; its noblest proportions appear; its soul-stirring energy is felt. We see not how these demands can be resisted. The man who pretends to embrace the gospel, and yet disregards them, wilfully closes his eyes to the light, and seals his heaviest condemnation.

For these demands, especially, do we value our views. For when we speak of Unitarianism, we mean Christianity; pure, vital, primitive Christianity; Christianity as it fell from the lips of its Divine Teacher, eighteen centuries ago, on the plains of Judea, as it was embodied in his life, and is stamped on the history of the labors, sacrifices, and martyrdoms, of himself and his chosen apostles;—we mean Christianity freed from the corruptions of darker ages, and the unauthorised traditions of men. There is not a practical demand in scripture, which Unitarianism does not enforce. For this reason, we rejoice in its success. For this reason we pray that it may succeed more. Except as it is Christianity, we do not wish that it should succeed at all. We value it only as it is gospel truth. As such, God speed it onward! May it have free course and be glorified, consoling the wretched, strengthening the weak, instructing the ignorant, redeeming from the thraldom of sin, piercing deeply the heart, awakening conscience, sanctifying and saving souls.

BIBLICAL.

GRAVES' LECTURES.

The following remarks on the 'Impartiality of the writer of the Pentateuch, as an evidence of the truth of his history.' are from Graves' Lectures on the four last books of the Pentateuch.

For a brief notice of this work, well suited as it seems to us, to remove some of the objections, which have been urged by sceptical writers to parts of the Mosaic History, and to awaken and satisfy the enquiries of the serious reader, we refer to our editorial head.

But the most decisive character of truth in any history is its *impartiality;* and here the author of the Pentateuch is distinguished perhaps above every historian in the world; whether we consider the manner in which he speaks of the Hebrew patriarchs, the Jewish nation in general, or of its legislator and his nearest relations. Of the patriarchs he speaks in such a way, as not only did not gratify the vanity of his countrymen, but such as must most severely wound their national pride; he ranks some of their ancestors very high indeed, as worshippers of the true God, and observers of his will, in the midst of a world rapidly degenerating into idolatry; yet there is not one of them, (Joseph perhaps excepted,) of whom he does not recount many weaknesses, which a zealous partizan would have been careful to suppress; and to many he imputes great crimes, which he never attempts to palliate or disguise. In this point the advocates of infidelity may be appealed to as judges; they dwell upon the weaknesses and crimes of the patriachs with great triumph; let them not deny then that the scripture account of them is impartial and true in all its points, good as well as bad; and we fear not but it will be easily proved that notwithstanding their weaknesses, and even crimes, they were upon the whole, and considering the moral and religious state of the human mind in that age, characters not unworthy of pardon and acceptance with God, and fit instruments for the introduction of the divine dispensations.

Of the Jewish nation in general, the author of the Pentateuch speaks, it may be said, not only impartially, but even severely, he does not conceal the weakness and obscurity of their first origin; "that a Syrian, ready to perish, was their father;" nor their long and degrading slavery in Egypt, their frequent murmurings and criminal distrust of God, notwithstanding his many interpositions in their favor; their criminal apostacy, rebellion, and resolution to return to Egypt; first, when they erected the golden calf at Mount Sinai, and next on the return of the spies from the land of Canaan, when they were so afraid of the inhabitants, they durst not attack them; he repeatedly reproaches the people with these crimes, and loads them with the epithets of stiff-necked, rebellious and idolatrous; he inculcates upon them most emphatically, that it was not for their own righteousness that God gave them possession of the promised land; he declares to them his conviction, that in their prosperity they would again relapse into their rebellions and idolatries, and imitate the foul vices of those nations, whom God had driven out from before them for these very crimes. Here again we may appeal to the judgment of infidels; they triumph in the apostacies and crimes of the Jews, and represent them as totally unworthy the divine protection and regard; surely then they must confess, that the historian who has thus described them is strictly impartial; and that as he has concealed nothing that would disgrace, we may also be confident, that he has feigned nothing to exalt his countrymen; and admitting this, we may easily shew, that notwithstanding the crimes and the stubbornness of the Jews, it was not yet unworthy of the divine wisdom, to employ them as the medium of preserving the worship of the true God amidst an idolatrous world, and of preparing the way for the introduction of a pure and universal religion.

The impartiality of the author of the Pentateuch is not less remarkable in the mode in which he speaks of the nearest relations and connections of the Jewish lawgiver. His brother Aaron is related to have been engaged in the great crime of setting up the golden calf, to have joined with his sister Miriam in an unjustifiable attack on the authority of Moses, and to have offended God so much, that he was excluded from the promised land; and the two eldest sons of Aaron are related to have been miraculously put to death by God himself, in consequence of their violating the ritual law. The tribe and kindred of the lawgiver are not represented as exempt from the criminal rebellion of the Jews on the return of the twelve spies; Caleb and Joshua, who alone had opposed it, were of different tribes, one of Judah, and the other of Ephraim. In a word, nothing in the narrative of the Pentateuch exalts the character of any of the near relatives of Moses and Aaron, except only in the instance of Phineas, the grandson of Aaron; who, for his zeal in restraining and punishing the licentiousness and idolatry into which the Midianitish women had seduced his countrymen, was rewarded by the high priesthood's being made hereditary in his family. Of the family of the legislator we are told nothing, but that his father-in-law, Jethro, was a wise man, who suggested to Moses, some regulations of utility; that his wife was an Æthiopian woman, and as such the object of contempt and opposition even to his own brother and sister; and that he had two sons, of whom, or their families, the history takes no notice; so that nothing about them is known, but that they were undistinguished from the rest of the Levitical tribe. How different is all this from the embellishments of fiction? How strongly does it carry with it the appearance of humility and truth?

The most decisive proof of impartiality is however found, in the manner in which the Pentateuch speaks of Moses himself; to point out this more clearly, let us compare it with the account which Josephus has compiled of the same facts; he, indeed, received the Pentateuch as authentic, true, and sacred; he therefore preserves all the leading events of its history: but he sometimes departs from its simple narrative, and in almost every instance of difference, we shall perceive a wish, either to adorn with fictitious splendor the character of the Jewish lawgiver, to increase the credibiltty of his miracles in the eyes of the Gentiles, or to disguise and palliate the misconduct of his countrymen.

CHRISTIAN REGISTER.

BOSTON, MAY 2, 1829.

UNITARIANISM IN GREAT BRITAIN.

By late arrivals we have received the English Unitarian periodicals for February and March. They contain several valuable articles, but little intelligence that our readers would thank us for copying. The Unitarians have entered into the Catholic question with a warmth and perseverance of interest that was natural in that class of Dissenters, who were stimulated both by their principles and their sufferings to advocate the rights of 'the Lord's freemen.' The meetings of district associations and other local societies afford matter for many pages in every number of these periodicals. We are inclined to think that the machinery of the Unitarian denomination in England is admirably suited to unite individual freedom with social cooperation. The liberality of their contributions for mutual assistance entitles them to our praise. We doubt whether they have been surpassed by any sect in the extent or constancy of donations for the building of churches, the maintenance of public worship, and the relief of their 'poor brethren.' Their numbers are not large, their wealth is but an atom in the immense amount of British capital; yet they support several periodicals, their congregations are supplied with ministers, and they are continually furnishing aid for each other's relief. Their anniversaries are celebrated with much of social and religious feeling. However foreign from our habits it may be, we cannot but read with pleasure accounts of such celebrations, when after uniting in the exercises of the house of God, the members, both male and *female*, sit down, not to a sumptuous meal, but to *drink tea*, and by pleasant conversation to strengthen the bands of union.

When we speak of the small number of Unitarians in Great Britain, we have in mind those who avow their opinions, and withdraw from the Establishment or from other denominations. Unitarianism as a sect has never flourished in England. We repeat the language of more than one intelligent visitor to that island. As a distinct body, a visible party, Unitarians have presented and probably long will present the appearance of poverty. The causes of depression are obvious. The civil and social impositions to which a Unitarian was subjected, exceeded only by the disabilities of the Catholics, while the former did not, like the latter, possess the advantage of maintaining a religion once supreme in the land; and the latitude, which some writers gave to their speculations, before the public mind was prepared to receive a shock aimed against the whole fabric of prejudices and customs; these were perhaps the greatest obstacles to the increase of the sect. By the latter circumstance while they evinced their sincerity, and independence, they showed a want of discretion, which they have had reason to regret. Their writers have been learned men—the testimony of Parr is sufficient on this point—but they were often precipitate and exclusive. How unwise as well as unsound was it, for example, to confine the name of Unitarian to the believers in the simple humanity of our Lord. Unitarianism in England moreover has borne too belligerent an aspect. It has been unavoidably mingled with political discussions. The assailants of the Church have seemed to be the enemies of the State. These barriers to success are disappearing. Some of the laws under which the Unitarians groaned have been repealed, a wiser and better spirit pervades their writings, and controls their measures, and hence we meet with less of political matter and with more of purely christian sentiment. Their preaching is more evangelical, their language more cautious, and their tone in controversy less harsh.

While however Unitarianism as a party has slow growth, as a sentiment, a belief, an influence on the mind, it is diffusing itself through the mass of English society with a sure and steady progress. For this declaration we have the testimony of judicious Americans who have been in England, and the evidence of letters from distinguished individuals, not indeed to ourselves, but to our friends. We entertain not the least doubt that many living writers, who are supposed to embrace the doctrines of the Establishment because they conform to its worship, disbelieve the Trinity as well as the dogmas of Calvinism. The finest minds in England are Unitarian in sentiment. Every day augments their number. We may think that they should be explicit in language and conduct; but we can hardly judge of duty under their peculiar circumstances. A person who quits an Established Church arrays himself at once in opposition to a thousand relations, that do not touch his faith. He may think it better to enter before God his silent dissent from certain articles, than abruptly to break the sympathies and ties of social existence. We are not the apologists of insincerity, nor the advocates of a timid policy, but we would check in ourselves as well as in others the disposition to condemn those who, under very different circumstances from ours, and with as strong, though not so correct a sense of duty, pursue their own course of conduct. We repeat our remark, that the progress of Unitarian Christianity is not to be measured by the number of its defenders or adherents, for it is silently pervading the mind of England. We do not expect to hear of its triumphs, for they will not be visible. They will be *felt*, and many will go to their graves, acknowledging its power in their hearts, who have never owned themselves its disciples. It will do more. It will enter and regenerate English literature, and thus prepare the way for its final and open establishment, when errors of opinion and the associations by which they were sustained shall have fallen, and a pure faith, a simple worship, and a spiritual character shall constitute the glory of Great Britain.

We intended, when we commenced this article to have spoken of the English Unitarian periodicals. But our remarks have extended to such a length that we must relinquish this purpose for the present.

DR. GRAVES' LECTURES ON THE PENTATEUCH.

This is a valuable work, which we could wish was more extensively read. It exhibits an instructive view of the origin, and peculiarities of the Jewish religion. In a series of Lectures delivered in Trinity College, Dublin, the author presents with clearness, and impartiality the evidence of the truth and authenticity of the Jewish history; marks with discrimination the peculiarities of its doctrines, morality, and ritual observances; shows the reasons, for which these latter were prescribed; and replies, as we think, with fairness and acuteness to the objections, which either a sincere or a captious spirit might offer to some portions of the history, or to some minutiæ in its positive precepts.

Many works have been written on these subjects. Besides the more voluminous books of the last century, such as Spencer on the laws of the Hebrews, which are inaccessible to most readers; Lowman's work on the Ritual, with another by the same writer, on the Hebrew government; Barrow's profound and eloquent discourse on the imperfection of the Jewish religion; Priestley's comparison of the Institutions of Moses with those of the Hindoos; and, for a general survey, Professor Tappan's Lectures on Jewish antiquities, delivered in the chapel of Harvard University, will be found useful both to the speculative and to the serious inquirer. But on the whole, we think none will be read with more satisfaction than these lectures of Dr. (now we believe Bishop) Graves. We recommend them to any, who may be seeking light on the interesting topics, of which they treat. Of these some are confessedly attended with difficulty. Some have been egregiously mistaken even by the friends of religion. As, for example, the command to exterminate the Canaanites; the visiting of the sins of the fathers upon the children; the nature and effect of some of the Mosaic miracles—have by Tindal, Voltaire, and his miserable fellow-scorner, Thomas Paine, been most wilfully misrepresented. It was to refute the falsehoods of this last infidel, in particular, that the writer was invited by his college to undertake this work. But in accomplishing it, he has chosen a wider range; and has made an important contribution to the defence and illustration of the whole Jewish dispensation. We may, as opportunity occurs, select some brief extracts from his pages; as the book may not be so generally known as it merits; and, especially as instances have recently occurred within our notice, in which the difficulties, not seldom felt by serious Christians as to some passages, both of the history and requirements of the Old Testament, have been, by the reading of these Lectures, effectually removed.

UNITARIAN TRACTS.

We are happy to insert the Report of the Unitarian Book and Pamphlet Society, which was read at the annual meeting on the evening of the 27th inst. At this meeting the officers for the ensuing year were elected, viz.

Mr. Gideon F. Thayer, *President.*
" Benj. Seaver, *Vice* "
" F. T. Gray, *Secretary.*
" George Merrill, *Treasurer.*
" John Clark, " Caleb Andrews, " George Dearborn, } *Executive Committee.*

We rejoice in the unostentatious, but useful operations of this society. Composed chiefly of young men, desirous to diffuse religious knowledge, its influence is not confined to them who receive from it the means of instruction. It cherishes in the hearts of its supporters a spirit of Christian benevolence that we wish might pervade this most interesting class of the community. By our young men the future condition of our country will be formed; they may make it a condition of light and freedom and virtue, or of darkness and degradation. On no class of our citizens therefore do we contemplate with more delight the influence of just views both of faith and practice. The society, whose report is given below, has been faithful to its ability of usefulness. The extent of this ability rests on two circumstances, the amount of subscriptions, and the number of books and tracts of an approved character. The increase of the former will depend on the exertions of the present members; the means suggested in the latter can be enlarged only by a greater variety of works which Unitarian Christians can read with profit, and distribute with confidence. The evil mentioned in a late communication to this paper has long been lamented by us. We want more books on personal religion, the religion of the heart and the closet. We must have them. Let those who are able to supply this deficiency consider their duty. The public is calling on them to furnish good religious reading. We need such writings as will abound in the world, when the truth shall have prevailed, and 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea,'—writings that shall occupy the place now given in many Unitarian families to treatises, and memoirs, and poems, in which a wretched theology is recommended by an excellent purpose and a warm piety.

We do not desire to exclude volumes or tracts designed to explain the doctrine that is 'according to godliness.' We accord with the language of the report, in which praise is bestowed on the series published by the American Unitarian Association. We know they have done good; and our confidence in their utility is not diminished by the treatment they have received from the infallible journals of infallible religionists. A recent number of the Western Recorder, published at Utica, contains the following valuable hint in editorial type.

Tracts. "We have often alluded to the distribution of infidel tracts by the enemies of religion, as furnishing a powerful motive for diligence in the circulation of religious tracts. We might have added to the detail, the tracts of the American Unitarian Association, which have now proceeded as far as No. 22."

Is it not amusing,—nay, this is too serious a subject for levity—is it not painful to see poor, erring man, in the blindness of his dogmatism not only losing the power of discrimination, but in the arrogance of his sectarianism classing with infidels all who do not believe, or rather who do not talk, precisely as he says they should. A tract to expound 'the faith once delivered to the saints' by Jesus and his apostles, or a discourse designed to prove the divine origin of Christianity, to be opposed by *religious* tracts! Why, Mr. Editor, go to your dictionary, or to your bible, and learn the meaning of *religious*. It is too good a word for you to monopolize. Religion is a more graceful and majestic subject than it appears in your vision. It cannot be enclosed within the boundaries of a sect, or the articles of a creed. It is generous, expansive, and looks with kindness where it cannot look with sympathy, and speaks with justice where it is compelled to speak in censure. Let us tell you, that there is some religion in the world besides that which bears your stamp of orthodoxy. Let us remind you of an early disciple—whose competency to distinguish between the gospel and infidelity, you will not dispute, who—even when he believed that Christ was preached in pretence, said 'notwithstanding, every way, *** Christ is preached; and I therein do rejoice, yea, and will rejoice.'

Report.

The Executive Committee of the Book and Pamphlet Society beg leave respectfully to report,—

That since their appointment in September last, they have endeavored steadily to pursue the objects proposed in the formation of this society—and have pursued them, as they trust, in that benevolent and Christian spirit, in which our association originated. The duties of your committee have been very simple, and require no labored or minute report: They would state generally, and briefly, the result of their proceedings. Books, Pamphlets and Tracts have been circulated throughout the Eastern and Western States. The demand for them has been steadily and rapidly increasing—and we regret to say has sometimes exceeded our ability to answer it. Applications have poured in upon us from almost every part of New-England—from individuals and from societies—not from our larger towns and cities only—but from remote villages, where Unitarianism has been hitherto unknown, or has been known only from the unkind attacks, and of course the imperfect and distorted pictures of its adversaries. The most frequent and urgent applications for our Tracts have come from Ohio, Connecticut, and the remoter parts of Maine. Some extracts selected by the Secretary from letters in his possession, will show the earnestness with which in many instances these solicitations have been urged.

Your Committee have found in the discharge of their duties abundant sources of encouragement, and new motives to perseverance; and they cannot forbear to congratulate the society on the good already effected by their labors.—The present must certainly be considered a moment of great excitement on religious subjects. The spirit of inquiry is abroad and busy in the land; and in the light and knowledge which it diffuses, bigotry, and superstition, and error are disappearing—religious freedom is getting to be better understood—and the rights of conscience to be more fearlessly asserted, and more generally acknowledged. Such being the state of the public mind, and such the progress which free inquiry into the doctrines of our Faith has made, and is still making among us; it must be apparent that a depository of books and pamphlets on Theological subjects, carefully and judiciously selected for gratuitous distribution, is loudly called for, and may be made to exert an extensive and beneficial influence. It was to supply this deficiency and to answer this call, that this society was formed—and although few in number, and with resources limited, something has been done; and our exertions, humble as they have been, have already we trust resulted in a more enlightened belief in the doctrines of our religion, and in a better understanding of our Christian rights and privileges.

In the discharge of their duties your Committee have been somewhat embarrassed by the difficulty of selecting books suited in all respects for general distribution. Their aim has been to select those, which, while they conveyed correct views of God and duty, were at the same time level with the capacity of the class of readers, who have most generally applied for our assistance. In these respects they have found their choice limited to a few works, of distinguished merit indeed, and the number of which is constantly increasing. They have availed themselves largely of the labors of the American Unitarian Association; and they gladly embrace, this opportunity to express their obligations—with those of our whole Christian community—to the disinterested and most valuable services of the Executive Committee of that Association.

In conclusion the Committee would recommend perseverance in the measures already adopted, and continued and increased efforts to enlarge our numbers, and of course our means of usefulness. Believing, as we do, that the cause of Unitarianism is the cause of Christian truth, we cannot doubt our obligation to endeavor to impart to others the light and hope and joy we have ourselves derived from it; nor can we doubt that those endeavors, however humble, will be crowned with ultimate success.

All which is respectfully submitted.

CRITICAL NOTICES.

A Discourse delivered in the North Church in Salem, on Saturday, 4th of April, 1829, at the Interment of EDWARD AUGUSTUS HOLYOKE, M. D. LL. D., A. A. S., &c.—BY JOHN BRAZER, *Pastor of the North Church in Salem, Mass.* Published by request. Salem, 1829.

We anticipated this discourse with pleasure; and we thank the author for the high satisfaction it has given us. It was delivered on an occasion of unusual interest; in due honor of one, who was not more distinguished for his century of years, than for his virtues; and we consider it as no common merit of this eulogy, that it fully met the demands of the occasion; and satisfied the wishes of the many, both aged and young, who having honored Dr. Holyoke in his life, were anxious to embalm his memory in their recollections at his death.

After an appropriate introduction, suggested by the acknowledged worth and venerable years of the deceased, the Preacher enters upon a survey of his personal history and qualities. He justly remarks that the symmetry and proportion of Dr. Holyoke's character, in which no one virtue or faculty was developed at the expense of the rest, compelled attention to the whole rather than to any particular part; and that what in truth constituted his noblest distinction only made the task of eulogium the more difficult. Thus it is in the finest specimens of architectural skill; they appear less imposing in their several parts, in proportion to the harmony and beauty, with which they are united in the whole structure.

But notwithstanding this, the writer has selected with discrimination and felicity many distinguishing traits. Dr. Holyoke's intellectual powers, adapted for use and not for display, strengthened by his fine moral qualities; his simplicity, and freedom from all affectation and pretence; his native modesty, never forsaking him amidst his gathering years and honors; his habitual self-control of a temper naturally warm; his strict temperance united with rational enjoyment and thus honorably distinguished from abstinence; his enlightened economy ministering to his abundant charities; his cheerfulness and willingness to be pleased; the delight he took in the society of the young, to whom even in his extreme old age he never dictated; the urbanity of his manners, formed, as Mr. Brazer remarks, in "the old school of good breeding, the expression of true benevolence mingled with a just self-respect;" his ability, fidelity, tenderness, and success in his professional intercourse with his patients and his brethren; and above all, his religious character, formed on filial views of God, his providence and law, express in the serenity and benevolence of his spirit: his piety, free from all extravagance, but deep and constant; his domestic devotion, maintained to the very last,; his reverence of religious institutions exhibited by his exemplary attendance on public worship, "presiding as it were," from the place he was accustomed to occupy, and still more, from the mild influence of his virtues "over its social services;" his firm faith in the religion of Christ; his severity of self examination; his cheerfulness, resignation, and trust; these with many other traits the preacher has with singular faithfulness and felicity portrayed as the component features of a most well proportioned and engaging character.

He has dwelt also, as might be expected, on the peculiar virtues of Dr. Holyoke's old age; and, with the skill of an artist, has copied out into a true picture, what every one found delightful to contemplate in the original.

We are glad that this discourse has been given to the public. In truth it could not have been withheld. It holds up to view an example, which none can consider without instruction, and which except in the signal felicity granted by an indulgent providence to his old age, it is within the power of all to imitate. They, who were privileged with the friendship of Dr. Holyoke will find here a graphic delineation of their revered friend and guide and fellow-citizen; and they who have only heard of him may comfort themselves for their regrets that they had never seen him, by finding in this discourse as accurate a likeness, as perhaps language can give, of the good old man of an hundred years; of the venerable Christian, the friend and favorite of youth, the beloved physician and the Nestor of Salem.

MRS. HAMILTON'S QUESTIONS.—'*Examples of Questions calculated to excite and exercise the minds of the young.* By Mrs. Elizabeth Hamilton.

The object of these questions, in the words of the American editor, is "*to excite and exercise* the minds of the young, to induce and enable them to try their own powers; to think for themselves; and to follow out their own conclusions." The volume is divided into three parts. The first contains "questions intended to exercise the perception by attention to external objects;" the second, "questions calculated to lead the mind to such a consideration of the divine attributes as may tend to impress the heart;" the third, "questions calculated to lead the mind to form just notions of the religious and social duties." Under each of these general heads there are several subdivisions giving a series of questions which are so connected with one another as to form a regular course of instruction. No answers are given to these questions.

The plan of this work is excellent; and it will prove useful not merely by the questions actually given, but also by showing the best mode of acting on the minds of young children. The execution of the work is in most respects very judicious; and many of the questions appear well calculated to effect their object of interesting children, exciting their minds to action, and impressing on them moral and religious truth. To instructors of Sunday schools it must be a very valuable assistant. Instruction by questions, especially in morals and religion, is better than direct instruction, because it requires the exertion of the child's mind in preparing his reply.—Where a child is judiciously interrogated, he is obliged to attend not merely to the form, but to the substance of the question, and before he can answer, must comprehend it. It is very possible for a child to commit to memory a great deal of matter of which he understands very little. Knowledge acquired in this way is often found in future life to be very imperfect and unsatisfactory. Every judicious instructor must have perceived the advantage of examining and cross-examining his pupils, to direct their attention to the important matter that they commit to memory, and by familiar conversation to interest them in their studies.

Though we have formed a favorable impression of the merits of this little work, which we have already intimated, some faults have struck us, especially in the two latter parts, which we notice with the hope that they will be corrected in any future edition.

Very many of the questions are merely information turned into the interrogative form, requiring nothing but the answer, yes or no. This form of questioning, it is true, cannot always be readily avoided, nor indeed ought it to be. But it is practised in many cases where it would be better to give the inquiry such a turn, as would oblige the pupil to think upon the subject. The same objection lies to these *leading* interrogatories as to direct dogmatic instruction; the affirmative or negative answer being suggested by the question itself, it requires no exercise of the pupil's mind to supply the answer; and we fear that there is danger lest he should acquire the habit of giving his responses mechanically, without any attention to the substance of the inquiry. That our objection may be fully understood we offer one or two examples of this fault.

"Is this penny piece made of copper?" Would it not be better to ask, What is this penny piece made of?

"Did God bestow on us the gift of speech that we might be enabled to communicate our thoughts to each other?" We should prefer, Why did God give us the power of speaking? or something equivalent.

The language in this volume seems to us frequently to want that simplicity which should always be aimed at in a book for the young; the questions are sometimes put in so abstract a form, and are sometimes so encumbered by rhetorical ornaments that they can scarcely be edifying or intelligible to little children. For instance:—

"When we feel animated by the spirit of joy, may we not by speech animate the spirit of others to equal cheerfulness?"

"Who has given you the spirit of enjoyment?"

"Does it then appear to you that God gave to every living creature the form best suited or adapted to its particular nature?"

A few words are used inaccurately. We notice this for the reason we have already stated, and because it is so difficult in riper years, as every one's own experience will tell him, to get rid of a false meaning which is annexed to a word in early youth. *Expellas licet, tamen usque recurret.* The word *substance* is explained as if it was synonimous with *matter*, and *mineral* seems to be represented as if synonimous with *metal*. It is said "Trees which when cut down supply the carpenter with work, are called forest trees. Trees which produce fruit are called fruit-trees." The explanation of *forest-trees* is obviously incorrect.

The following passage contains a very whimsical arithmetical blunder.

"Q. Can you learn much in a single day?
Q. What is twice one?
Q. Monday and Tuesday make two days:—If you learn, then, something on Monday, and as much on Tuesday, how much wiser will you be on Tuesday night than you were on Monday morning?
Q. Go on to learn as much more on Wednesday, which will make three days; how much wiser will you then be?
Q. Add a fourth day, Thursday, and will you not then be four times as wise as you were on Monday morning?
Q. Friday will make a fifth, Saturday a sixth day; so that by Saturday you will have advanced six degrees in learning. But will you not still have much to learn?
Q. If you spend one whole day without learning any thing, will you then, on Saturday night, know six times more than you did on Monday morning?
Q. See then the value of a single day. You have told me that human beings are distinguished from brutes, by having minds capable of improvement: will any who desire to improve, be happy at the end of a week to think that they have lost a day?"

CHRISTIAN EXAMINER AND GENERAL REVIEW, *for May*, 1829. We have just received the Christian Examiner for May. The punctuality with which it is published will satisfy the subscribers that they have no reason to complain of any want of industry or energy in its conductors. We have merely looked over its pages; they seem to us to make one of the best numbers of the work. The article on the National Union, contains remarks on the character of the Federal party, which will probably attract much notice, and bring on the writer some abuse. He has spoken freely but truly. A continuation of the article commenced in the former series on the authorship of the epistle of the Hebrews will gratify the learned, and instruct every reader. A further notice shall be given next week.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

MR. EDITOR,—

I read with much satisfaction in your last paper the account presented to your readers of the progress of the Catholic cause in Great-Britain; particularly of the *nature* and *extent* of the disabilities, which the Catholics have so long been suffering. This is a subject which, as was remarked, though frequently discussed, has been little understood. And every benevolent man, however distant he may be from the scene or suffering of such privations, must feel a sincere interest in the brightening prospects, at this moment opening in that country to millions of his fellow-creatures. In truth, the cause of the Catholics, in its present relations may be regarded, as the cause of religious free-

dom throughout the world. For many years it has awakened the interest of the enlightened and the philanthropic: of all indeed, whose prejudices, civil or religious, did not darken their vision, or harden their hearts. And I well remember, Mr. Editor, the satisfaction I enjoyed, with many others nearly twenty years ago, in attending a meeting in London, which had been called for the adoption of some measures, for the relief of the suffering Catholics. The occasion excited a deeper interest, on account of some recent distresses and commotions in Ireland, at that crisis. There was a large assemblage, of all classes of Christians, willing like faithful disciples, to forget their differences in a charitable zeal for a common cause. Among them, were some of the most eminent philanthropists of the day: some too, whose fame for eloquence was only inferior to their enlightened and unwearied benevolence. Here I found Wilberforce and Grattan, names dear, the one to Ireland, the other to the world; here were Whitbread and Romilly, this last a statesman of unsullied integrity and one of the most virtuous of men. Here was Owen, the late eloquent secretary of the British Bible Society; and William Smith, the faithful advocate of the dissenters in Parliament; with Dr. Rees, so well known by his Cyclopedia, and among his friends and flock for his mild and venerable virtues. He was for many years before his death the senior, or, as they term it, the "Father" of the dissenting ministers in London; and for his engaging aspect and universally acknowledged worth, was sometimes called the "beauty of holiness."—And here too, though last, not least conspicuous, was Rowland Hill, of facetious, as well as of pulpit memory. His large head, his mighty frame, and especially his squinting eye, in which the comic was ever struggling with the grave, as in Reynold's celebrated picture of "Garrick between comedy and tragedy"—would at once fix your attention. And I well remember, as if it were of yesterday, that Legh Richmond of Turvey, whose persuasive eloquence on such occasions you lately noticed, had expressed his delight in seeing so many Christians of differing names uniting for a common cause; and added, that "in heaven there will be no distinctions: no drawing rooms for churchmen, nor parlors for Presbyterians, nor kitchens for Methodists, but all one happy assembly"—"Yes, Mr. Chairman," says Rowland Hill, casting his queer cross-eye in which humor lurked, over the assembly, and provoking a general laugh before he had scarce opened his lips, "Yes," says he, "it is kind in my friend to think so, and to be willing that there should be but one great *sitting-room* in heaven. And doubtless his good heart would make him wish, that in travelling thither too, there should be no inside seats for the rich; or front-outsides for the middlings; or basket for the poor. But what," says Rowland, "if it should be so? For my part, like a good Methodist, I should be willing to go to the kitchen, as long as it is heaven.—For servants, you know, always fare well in a good Lord's house. And what if in riding there, the churchmen should take the insides, and leave us poor Methodists to the basket—no matter—the same horses shall carry us all on."

With this kind of wit and inexpressible looks accompanying, which the gravest could hardly face without broad laughter, did this eccentric divine entertain that assembly. The countenance and the speech were perfectly characteristic of the man and of his preaching. He deals in the ludicrous and the terrific at pleasure. The tears and the smiles, the titters and the tremblings of his auditors, are equally, and sometimes in the same discourse, the testimonies of his power. And it is said, that he has told his "dear people of Surry-Chapel," (the church in London, of which he is *owner*) that nature would have left him to be a buffoon, if divine grace had not made him a preacher. In truth, he was accustomed to take the greatest freedoms in the pulpit, and on the most solemn occasions: and nothing but his merited reputation for substantial worth and great benevolence could redeem the offences, which he is in this way frequently committing against good taste and seriousness. Happily, as I think, among us, such indecorums could in no wise be tolerated. There must be something wrong in the feelings of a Christian assembly, when they are encouraged, or relished. But every body knows Rowland Hill: every body knows, that with all his fun and grimace, he means to do good: and they, who have heard him of late, say, that though he is now very old, he is, still very droll. Yours,

A Looker On.

OBITUARY.

[For the Christian Register.]

REV. WILLIAM NASH.

Rev. William Nash was born of respectable parents, in the town of Williamsburg, county of Hampshire, Mass. in August 1768. He graduated at Yale College in 1791.

In due time he entered the family of the venerable Dr. Lathrop of West-Springfield as a student in theology. Having completed the allotted course of study he was approbated to preach as a candidate for the ministry, and again took up his residence at New-Haven. Here the government of his college appointed him as an assistant professor or lecturer in the department of Divinity. Subsequently he preached in several vacant parishes, and in October 1797 he was introduced to the pastoral office in the second precinct in Boylston, now the town of West-Boylston.

Mr. Nash possessed a retentive memory, a sound judgement, and a discriminating mind. He loved truth, was diligent and critical in his inquiries after it; and when his opinion was deliberately formed on any important subject, he fearlessly declared it. As a Divine he was independent, but liberal and catholic. In religion he acknowledged no human authority, admitted not the formularies of any man, or body of men. He considered Jesus, the Messiah, as the only legislator in the Church, and the New-Testament as the only standard of Christian verity. He plead for the inherent right of every disciple to study the scriptures for himself, and freely to form an opinion of the doctrines they contain. This right he strenuously maintained for himself. This right he cheerfully granted to others; and he was in charity with all, who in life and conversation exhibited proof that they maintained the Christian character. Human creeds and establishments he viewed as fortifications, erected to support a spiritual domination forbidden by the Author of our religion; and he considered them, if not the origin, yet the surest means to perpetuate error. These he thought an exhaustless fountain of contention and schism in the Church. It was his settled opinion that the bitter controversies, which have prevailed through Christendom, were not respecting revealed doctrines, but respecting the inventions of men.

Mr. Nash was too independent in mind, too unyielding to the prejudices of those around him, and too indifferent to the common views of people—to be a popular man, but through the whole circle of his acquaintances he was considered as a man honest in his intentions, firm in his purposes, clear in his perceptions lucid in his illustrations, and in argument powerful. In his public discourses, he selected important subjects, and his manner was serious and pungent, his selection of words was most happy to express his meaning, and though his compositions were compressed, yet the most weighty sentiment was expressed with great perspicuity.

Mr. Nash was not an accomplished or graceful pulpit orator, yet his address was always direct and pertinent; his expressions when presenting offices of praise and prayers were appropriate and his spirit was fervid, and his audience readily allowed him the eloquence of intellect and the pathos of devotion.

In consequence of bodily indisposition, in December 1814 at his own request his pastoral relation was dissolved, and, though occasionally able to preach, yet for a succession of years his health was very infirm.

Admonished by his sufferings, he frequently conversed on death manifesting a willingness to resign himself to the will of God, and at last without a struggle he yielded his breath and feel asleep, we trust, in Jesus.

He died in March 1829 in the sixty first year of his age.

DOMESTIC SUMMARY.

Athenæum Gallery. The third exhibition of paintings at the Gallery will commence on Monday next. It is expected that the exhibition will far exceed that of last year. Two large paintings, the 'Lear,' by *West*, and 'The Sortie,' by Trumbull, have been purchased, and will be opened for the first time in Boston. We understand that several fine paintings by native artists will be found in the collection.

Letters on Masonry. A pamphlet is just published in this city by John Marsh, State-street, entitled "Letters on Masonry, addressed to the professed followers of Christ, now in connection with the institution of Freemasonry,—By Henry Jones, Pastor of the Congregational church, in Cabot, Vermont, and a dissented Royal Arch Mason."

Fourth of July. James T. Austin, Esq. has been appointed by the Mayor and Aldermen, to deliver the municipal oration on the fourth of July next.

The Steamer Connecticut. This which has formerly run between New-York and Providence, is taken from that line, and will run, during the ensuing summer, between Boston and Portland. She arrived in Boston on Monday.

Blackstone Canal. The Worcester papers say that the Canal is now navigable thoughout,—the banks having sustained but little injury by frost.

Minister to England Mr. Tazewell, it appears, has declined the mission England, solely, as is said, on account of personal and local considerations.

Mr. M'Lane, of Delaware, has received and accepted an appointment to that office.

Appointments. Mr. Swartwout has been appointed Collector of the port of New-York, and M. M. Noah, Surveyor.

University of Virginia. The literary exercises of this institution, which have been some time suspended, on account of a prevailing sickness, are now resumed, the sickness having ceased.

Pirates. By an arrival from Havanna, it is stated that a piratical schooner has been captured by a Spanish armed vessel, and that the pirates, 50 in number had escaped to the shore. Five of them had been taken, one of whom is said to have belonged to the French brig Amedee, whose crew they had murdered, his life being saved on the promise of joining them.—This man stated that that during the cruise the pirates had murdered one hundred and fifteen souls.

By a late arrival at Norfolk intelligence was received from Matanzas as late as April 2nd, in which it is stated that the pirates were considered more numerous than ever. It is reported that upwards of a hundred had been taken, of whom twenty were executed immediately, and the rest sent to Jamaica, where it was supposed they would not meet with much favor.

Gambling. A judicial tribunal of Charleston, S. C. has decided that money of others lost by gambling may be recovered by the real owners.

The New-York Inquirer, alluding to this decision, says that the principle on which it is founded ought to be extended; and proceeds to say that Gambling was carried on in that city to an extent not dreamt of.

Small Pox. We mentioned some time since that an alarming case of Small pox had appeared in Peterborough, N. H. by which a large number of persons had been exposed to the infection, and that a messenger was sent to this town to procure the Kine pock matter. We are happy to learn that the disease has entirely disappeared, the Kine pock having operated as an effectual protection. Seven persons, who took the small pox, before the disease was known, have all recovered, and no recent case has appeared. No person who had been vaccinated has taken the small pox. *Adv.*

Ship Dover. The packet ship Dover, Capt. Bursley which sailed from this port for Liverpool on the 3d inst. was spoken on the 10th, by the Ceres, of Portland, in lititude 42, 50, loagitude 49, 30,—having accomplished about one third of her passage in seven days. *Adv.*

Some damage has occurred in and near Albany in consequence of the rising of the river. Several bridges have been considerably injured. The lower part of the city was inundated on Tuesday to the depth of several feet; but subsequant accounts represent the water as subsiding.

French Spoilations. A meeting was held in New-York on Wednesday to consider the subject of the claims of the merchants of the United States upon the government of France, at which meeting the following resolution was passed.

Resolved, That the President of the United States be respected to institute a specical mission to the French government, with the view of requiring a definitive answer to the claims of the citizens of the United States upon that country.

Stopping the Mail. The report that a late instance of stopp ing the mail in New-Jersey was occasioned by a contention between the passengers and the guard, was incorrect.

The Palladium of Tuesday has the following paragraph on the subject.

"We understand that the intention of those citizens who stopped the United States mail in Trenton, last week, on the Sabbath, was to test the constitutional power of the United States to send a mail on the Sabbath through the territory of a State that has recognized in its constitution the sanctity of a seventh part of time. In this view, the prosecution, said to have been commenced against these citizens under the Post Office law of the United States, will be an important one, and its result will be watched with solicitude.

The Legislature of Pennsylvania closed its session on Friday, having passed 213 acts and 10 resolutions. Among the acts is one which provides for punishing certain crimes by solitary imprisonment and labor. *Adv.*

FOREIGN SUMMARY.

From the Pacific. An arrival at Baltimore, from Valparaiso brings accounts from Peru to the last of November. The country is represented as in a deplorable state. The Colombian and Peruvian armies were daily receiving accessions. The result of the negociations was not known; but there was some hope that a compromise would be made.

London Atlas. The number of this paper which we received last night is the most extraordinary specimen of newspaper printing which has ever issued from the press in any country. The printed surface of the sheet, both sides being taken into the calcution, covers a space of nearly *forty square feet*, and the amount of matter is equal to the contents of *three* ordinary octavo volumes. *Cour.*

The picture gallery of the late Benjamin West, the renowned American painter, is to be sold by at cuion on on the 15th May, at London. There are upwards of 150 of his best pictures; among them, 'Death on the Pale Horse,' 'Moses receiving the Laws,' and 'Christ rejected by the Jews,' for the latter of which 10,000*l.* was once refused.

Catholic Question. It appears that Mr. O'Connell was decidedly opposed to the measure of raising the qualification for the elective franchise in Ireland, from 40 shillings to 10 pounds. The other Irish Catholic leaders were mostly for entire submission to the ministerial plan. The number of registered forty shilling freeholders or voters in Ireland is 200,000.

New Bishop of Calcutta. The Rev. J. M. Turner has been appointed Bishop of Calcutta, in the place of the late Dr. James. When the appointment was made, the death of Bishop James was not known in England; but he was expected to return on account of ill health.

Episcopal Watchman.

A letter from a young officer in Bengal, gives an account of a Suttee in March, 1828, at which *eight* wives of a deceased Ranab Prince, sacrificed themselves on his funeral pile!

The French papers contain a report from General Church, to the President of Greece, of the rescue of 2000 inhabitants held in slavery by the city of Vonizza.

By letters from Rome of the 28th Feb. it appears that the Conclave is opened, but all the Cardinals are not assembled: the French Cardinals are every moment expected. Those who will be the latest in joining the Conclave are the Patriarch of Lisbon and the Cardinal Primate of Hungary.

Installed at Cambridgeport, on the 23d ult. Rev. David Perry, as pastor of the Evangelical Congregational Church and Society in that village. Sermon by Rev. Dr. Beecher, from 1 Cor. iii: 7.

April 16th, at South Boston, Mr. Thomas Driver was ordained as a Baptist Evangelist. Sermon by Rev. C. P. Grosvenor, from Isaiah xiv. 15.

To Correspondents. We are obliged to 'A Looker On' for his pleasant article, and we shall be gratified, if from his recollections he will furnish us with others of a similar character.

In our paper of April 18th, a typographical error occurred, which we regret, as it misrepresented the success of efforts, made by a Society, the object and energy of whose operations we highly commend. In the editorial notice of the American Temperance Society, the number of auxiliaries should have been stated as 222 instead of 122.

We acknowledge the receipt of sundry letters from friends and correspondents, who will please to accept our thanks for their attention to our wishes. We hope to hear often from them.

MARRIAGES.

In this city, Mr. Evander D. Fisher, of New-York city, to Miss Elizabeth P. Taylor, of Boston.—Patrick H. Greenleaf, Esq. of Portland, to Miss Margaret Laughton Johnson, of this city. On Sunday evening, by Rev. Mr. Malcolm, Mr. Elias B. Paine to Miss Emeline Wheelock.

In Roxbury, on Thursday evening, by Rev. Mr. Pierpont, D. Humphreys Storer, M. D. of this city, to Miss Abby Jane Brewer, eldest daughter of Thomas Brewer, Esq. of R.

In Brookline, on Thursday evening, by Rev. Dr. Peirce, Mr. Abijah Warren Goddard to Miss Eliza Tilden, daughter of Mr. Thomas T.

In Ipswich, Theodore Andrews, Esq. to Miss Sarah Smith, daughter of Capt. Ammi R. Smith.

In Newport, Lieut. Thompson Skinner Brown, of the U. S. Corps of Engineers, to Miss Ann Scott Mann, daughter of Dr. John P. Man, of N.

In Worcester, on Tuesday the 22nd inst., by the Rev. Mr. Hill, William M. Towne, Esq. attorney at law, to Miss Frances Robinson. On wednesday, by Rev. Dr. Bancroft, Mr. Thomas Dyer, to Miss Lucretia Willard, all of that town.

In Ashby, Mr. John Whitney to Miss Harriet Cushing.

In Salem, Mr. Nicholas Lane to Miss Mehitable M. Ring.

In North-Bridgewater, Mr. William Hall, merchant of N. Bridgewater to Miss Eliza Ann Porter of Stoughton.

In Lancaster, by Rev. Dr. Thayer, Mr. Benjamin Butler, jr. to Miss Martha Phelps.

On Monday afternoon, on board the steam-boat North America, when on her passage from Albany to New-York, by the Rev. Dr. Reed, Mr. Eliphas Fay, Principal of the dutchess County Academy, to Miss Mary Lee, all of Poughkeepsie.

DEATHS.

In this city, Miss Ann Joy, aged 25. Mr. John Trask. Mrs. Bathsheba Whitman, aged 69. Miss Mary Heath, aged 78. Hannah Ripley, aged 10.

In this city, on Monday evening, Elizabeth Magee, aged 23, daughter of the late James Magee, Esq.

In Hingham, 18th ult. Dr. Daniel Shute, aged 74. Dr. S. was a Surgeon of the Army of the Revolution, and for many years a physician of extensive practice in Hingham and vicinity.—28d ult. Mr. Daniel Wilder, Jr. aged 45.

In North-Bridgewater, Mr. Azel Wood, aged 27.

In Boylston, Mrs. Lydia Pope, eldest daughter of Rev. Ward Cotton.

In Natick, (Mass) Mrs. Caroline, wife of Mr. Isaac Burnap, aged 30.

In Portsmouth, Mrs. Sally Dame, aged 73, widow of Mr. Wm. Dame. Mrs. Betsey, widow of Mr. Daniel Walker, aged 85. Mr. James Tabor, aged 26

In Kennebunk, Mrs. Lydia Stone, aged 33, consort of Mr. William Stone.

In Portland, Miss Octavia Southgate Browne, daughter of Mr. William B. aged 17.

At Esquesing, U. C. on the 13th ult. Mr. James Laidlaw, cousin and correspondent of the Ettrick Shepherd, in the 65th year of his age. Mr. Laidlaw was born in Ettrick, Selkirkshire, Scotland, and carried the Shepherd's Crook, on the Caledonian mountains for many years, until the time when he emigrated with his family to Canada. He was a man of bright intellect, possessed a cheerful and contented disposition, and during his last illness, the consolations of christianity were his support and refuge.

In New-York city, Doct. Frederick Gore King, youngest son of the late Hon. Rufus King, aged 28.

NOTICE.

"Gospel Balance."

THE subscriber hereby gives notice to those whom it may concern, that the Paper lately called "*Gospel Balance*" is discontinued, and that its discontinuance took place under such circumstances, as made it impossible to give notice of the event. These circumstances may hereafter be developed. Till then, I have only to state the fact, and to offer my hearty thanks to those who have been friendly to the undertaking, and to those editors who have favored me with an exchange, hoping that it will not be long before an interchange of kind offices will again take place between us. Benjamin Jones.

Boston, May 2d, 1829.

SCIENTIFIC LECTURES.

MR. HOLBROOK'S Lectures for young Ladies and Misses will commence on Thursday next at four o'clock, P. M. at the Columbian Hall, entrance from Common or School-street. A course for young gentlemen and lads will commence soon. Tickets of admission with proposals and conditions, at the Bookstores of Munroe & Francis, and Pierce & Williams.

May 2.

MRS. HAMILTON'S QUESTIONS.

EXAMPLES of Questions, calculated to excite and exercise the minds of the Young. By Mrs. Elizabeth Hamilton. First American edition. Just published by FOOTE & BROWN, Salem, and for sale by them; and by Messrs. Hilliard, Gray, & Co. Leonard C. Bowles, Munroe & Francis, and Pierce & Williams, Boston. 4i. May 2.

ATHENEUM—NEW SERIES.

JUST published by John Cotton, 184 Washington Street, "The Atheneum, or Spirit of the English Magazines," for May 1, 1829; Embelished with an elegant whole-length Portrait Figure, in a Dinner Dress. An elegant whole-length Portrait Figure, in an Opera Dress.

CONTENTS.

May-day; Song for May Morning; The Grave of the Broken Heart—Part I.; The fountain of Oblivion—By Mrs. Hemans; The Choice of a Residence—Advice to Bachelors; Scraps from the "Noctes;" The Universe; Edinburgh Sessional School; Pope Leo XII.; I stood by the Grave; The Waverly Novels; Song; Mr, Moore, the Poet; The Latest Female Fashions.—Parisian Carriage Dress—Dinner Dress—Opera Dress. (*With a Colored Plate.*)

SCIENTIFIC MISCELLANY.

Geological Changes; Singing Birds; Power of the Sun's Rays; New Thermometer; Diamond produced from Carbon; Rice,

VARIETIES.

Catholic Emancipation; Learning; Scottish National Feelings; Abernethyana; Welsh Marriages; Chronology.

UNITARIAN ADVOCATE.

THIS day published, by Leonard C Bowles. "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* Vol. 3. No. 5. for May, 1829.

CONTENTS.

Miscellany.—Cursory Observations on the Questions at issue between Orthodox and Liberal Christians, No. VI.; Observations on John viii 58; Opinion and Feeling; Public Worship; Religious Controversy; A Lecture on Popular Superstitions; Vice. May 2.

JUST PUBLISHED

By Munroe & Francis, 128 Washington-street.

Trimmer's England.

A Concise History of England, comprised in a set of easy Lessons, designed particularly for young persons, and brought down to the present time; with Chronological Tables at the end of each Reign, and a head of each Sovereign annexed. By Mrs. Trimmer. This is the best History of England for Schools extant; and will impress on the minds of Children the important subjects with more force than any other History.

New Drawing Book.

A second edition, revised and much improved, of "The New Initiatory Drawing Book;" containing six quarto pages of a great variety of subjects for beginners; together with printed Instructions for Learners.

Life of Leigh Richmond.

Abridged from the Original Memoir; by a Lady of Massachusetts; in a small volume designed for young persons, and for distribution, is just published.

May 2.

SCHOOL FOR YOUNG LADIES AT GROTON.

MISS PRESCOTT informs her friends and the public, that the summer term in her Seminary will commence the third Wednesday in May next. All the solid and ornamental branches of female education are taught in this school, and every attention given to the health, manners and morals of the pupils.

Groton, April 14, 1829. 4t

LAND AT SOUTH BOSTON.

FOR SALE, 23,000 feet of land situated at South Boston, on the rising ground near the School House. Inquire at this office. April 18.

PEW FOR SALE.

FOR SALE, in Rev. Mr. Motte's church, half the broad aisle pew nearest the pulpit, on the west side of the house. Inquire at this office.

APPARATUS,

For Schools, Academies, and Lyceums.

The importance of Apparatus in elementary instruction is fully proved by the success of Infant Schools. Indeed a moment's reflection must satisfy any one that impressions, especially upon the minds of children, made through the medium of the eye, are rapid, deep, and permanent; and that a collection of instruments fitted for familiar illustrations in the essential branches of a system of popular education, must be a valuable accession to the means of instruction.

Under these views upon the great subject of Popular Education, Mr. Holbrook has devised and collected the following articles of apparatus for Schools and Lyceums.

For the fundamental, but neglected science of *Geometry*, a set of geometrical solids and diagrams, with a small Manual to aid teachers and their pupils in learning and applying to mensuration and other practical purposes, the principles of this science.

To use these instruments for introducing a child to the first principles of this interesting and useful science his attention should be immediately directed to examining the diagrams and solids, and commit nothing to memory from the book. For young children, imitating the diagrams upon slates, and for older children and adults, drawing them correctly with the proper instruments, are good exercises, and a natural introduction to perspective and other kinds of drawing.

For Natural Philosophy—the mechanical powers, viz. levers, pulleys, wheel and axle, wedge and inclined plane, hydrostatic bellows and cyphon.

For Astronomy—a representation of the Solar System, to show the comparative size of the planets, their distances, motions, &c. two instruments for tides, several for eclipses and changes of seasons, and one to show why the earth and other planets are flattened at the poles.

For Chemistry—a pneumatic cistern, lampstand, flexible tube and various other articles, as they may be ordered.

In devising and collecting the articles above named, particular reference has been had to clearness of illustration, ease of using, and cheapness. It will not be doubted that the last object has been attained, when it is stated that a full set of Apparatus comprised in the above list can be procured for Fifty Dollars.

Air Pumps, Electrical and Galvanic Apparatus and various other more expensive instruments, can be made to order, at prices according to the kind and number of articles.

For Geology—labelled specimens of the most valuable productions in the mineral kingdom, with a small volume to explain the ingredients, properties and uses of each, are preparing and will be ready for delivery early in the season.

Measures are in progress to furnish the necessary Apparatus for Infant Schools, and especially for introducing some of the Infant School exercises into Primary and other Schools.

It will probably be difficult for any one to conceive of more direct or efficient measures, to raise the standard of *common education*, or for the universal diffusion of knowledge, than for each town to procure a central deposit of apparatus, sufficient for popular lectures, and weekly or stated courses of instruction in the essential brauches of an enlightened and practical education, and to supply primary and other schools with instruments fitted to illustrate clearly to the minds of children through the medium of the *eye*, the elements of the several branches which it is the object of teachers to inculcate.

☞ Remittances and orders for the articles above named, or others, directed to JOSIAH HOLBROOK, Boston, will be immediately answered.

May 2. 6t.

HIGH SCHOOL IN STOUGHTON.

THIS School was established last October, and has received encouraging patronage. It is under the tuition of Miss Mary F. C. Wales, a Lady possessing a superior mind and a facility, acquired by experience of imparting instruction in the literary and ornamental branches of education. Her mode of teaching is her own, founded on the philosophy of the human mind, and improved by the best systems which she has had opportunity of consulting. Its practical utility was illustrated at a late examination by specimens of improvement exhibited by her pupils in the various branches to which they had been attending. The school is under the superintendence of a Board of Visiters, who are disposed to employ the best measures to promote its prosperity. The following branches are taught—Reading, Orthography, Penmanship, Penmaking, Defining, English grammar with Murray's exercises, Temple or Adam's Arithmetic, Colburn's First Lessons, Rhetoric and composition, Whelpley's compend of History, and the rudiments of ornamental needle work at $3,00 per quarter.

Easy Lessons in Geometry, Goldsmith's Histories of Greece and Rome, Willard's Republic of America, Blake's Natural Philosophy, Mason on self knowledge, Colburn's sequel, Alexander's Evidences of Christianity, Wakefield's Botany, Hedge's Logic, and ornamental needle work on lace and muslin, $3,50 per quarter.

Kames' Elements of Criticism, Intellectual Philosophy; Parkhurst's Moral philosophy, the Latin and French Languages, and Drawing and Painting 3 afternoons in the week—$4,50 per quarter.

Scripture history and characters, will be studied as a Sabbath exercise.

Special attention will be paid to young ladies, who are preparing to engage in the instruction of Youth.

Board may be procured on moderate terms in good families where attention will be paid to the comfort, health, manners and morals of the pupils, and such facilities for improvement afforded as will tend to aid their advancement in knowledge. The next term will commence on Monday the 11th of May.

Reference may be had to Rev. Mr. Cogswell, Rev. Mr. Burgess, Dedham; Rev. Mr. Pierpont; Rev. Doct. Wisner, Bradford Sumner, Esq. Boston; Rev. Mr. Curtis, Sharon; Gen. Elijah Crane, Canton; Rev. Dr. Richmond, Dorchester.

Or to the Subscribers in Stoughton.

Calvin Park,
Wm. L. Stearns,
Peter Adams,
P. M. Crane,
} *Board of Visitors.*

Stoughton, April 25, 1829.

NEW-ENGLAND

STEREOTYPE FOUNDRY.

The subscribers inform the public, that they execute orders for Stereotyping at the shortest notice.

Having first rate artists and the best materials, they guaranty their work to be equal in style and accuracy to any that can be executed in this country.

They respectfully invite the attention of Authors, Publishers, and Booksellers, and of all who may consider it for their interest to avail themselves of this improvement in publishing.

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Richardson & Lord,
Wells & Lilly,
Mr. Francis Jenks,
} Boston.

HOUSE IN MILTON PLACE.

FOR SALE, a commodious and well-finished house in Milton Place.

Apply at this office. April 25.

WELLBELOVED'S BIBLE.

L. C. BOWLES, 50 Washington-street, has received a single copy of all the parts which have been published of the Translation and Exposition of the Bible, by Rev. C. Wellbeloved, of York (England.) These include the Pentateuch and Job. It is believed that this is the only complete set in the country.

April 25.

POETRY.

[From "Sabbath Recreations."]

"GOD IS GOOD."

God is good! each perfumed flower,
The smiling fields, the dark green wood,
The insect fluttering for an hour,—
All things proclaim that "God is good."

I hear it in the rushing wind;
The hills that have for ages stood,
And clouds, with gold and silver lined,
All still repeat that "God is good."

Each little rill which many a year
Has the same verdant course pursued;
And every bird, in accents clear,
Joins in the song that "God is good."

The countless hosts of twinkling stars,
Which e'en the keenest sight elude,
The rising sun each day declares,
In rays of light that "God is good."

The restless main, with haughty roar,
Calms each wild wave and billow rude;
Retreats, submissive, from the shore,
And joins the chorus—"God is good."

The moon, that walks in brightness, says,
That "God is good:" and man, endued
With power to speak his Maker's praise,
Should still repeat that "God is good."

ORIGINAL COMMUNICATION.

[For the Christian Register.]

WALKER'S GEOMETRY.

No point in the great subject of popular education is more overlooked than a proper selection of studies. Some subjects which lie at the foundation of an intellectual and practical education, have been nearly or wholly neglected in elementary schools, while others fitted neither to enlarge the mind, develope its powers, or fit it for the practical pursuits of life, have been dwelt upon month after month, and year after year until the most valuable season for laying a foundation for an elevated and useful character is wasted, and the child's mind disgusted with every thing that is intellectual, by a long course of abuse, or bad management.

Perhaps no science contains in so great a degree, the elements of an intellectual and practical education, as Geometry. And certainly no one has suffered such a total and general neglect, in elementary schools. This lamentable neglect, may however, be attributed in some measure, to the forbidding and obscure form in which the science has been presented to young minds, in most, or all the treatises upon this science hitherto given to the public.

An elementary treatise on Geometry, lately prepared by Timothy Walker, teacher of mathematics in the Round Hill school, at Northampton, is intended to present this useful and interesting science in a more simple and inviting form to the minds of learners. And it is believed that he has made a valuable accession to the means of popular education. If it is not sufficiently familiar for children of infant and primary schools at their outset, it may be introduced to great advantage into Grammar and High schools, and even to the oldest classes in our common district schools, especially with the aid of illustrations from geometrical diagrams and solids.

It is hoped that the science of Geometry, eminently fitted to discipline the mind by giving it the habit of making minute and exact discriminations, of fixing and confining it to the patient investigation of truth, and to store it with principles and facts which will be constantly called into use in every avocation of life, will soon be considered as an essential branch of the most common education.

MISCELLANEOUS SELECTIONS.

BARON DE STAEL.

[*Translated for the Christian Register.*]

The following eulogy on the Baron de Stael, is translated from the Annual Report of the Protestant Bible Society of Paris, of 1828; it is an address which was delivered at the annual meeting by M. Frederic Monod, one of the Secretaries of the society.

It was said of a man known to antiquity whose absence from a solemnity was deeply regretted, that all eyes and all hearts sought him so much the more because he was not there. We experience to day, gentlemen, a similar feeling; and in thinking of the mournful void which the death of the Baron de Stael, has made in this society we can truly say, that beholding the place which we used to be so happy to see him occupy, remain vacant, he is so much the more present to every heart. That we may respond to this sentiment, and at the same time obey the impulse of our hearts; we ask your attention a few moments while we converse with you of this excellent man, this distinguished Christian, this faithful friend to the cause which you have embraced.

It is not our design gentlemen to present you with a biography of M. de Stael at this time; whatever interest this might have, it belongs to us to speak of him only in relation to the work which brings us now together, and we shall consider him only as one of the warmest and most enlightened friends, and one of the firmest supporters of our society. We shall leave to others, to consider in other relations his life so short yet so well filled, for nothing which could advance the kingdom of God and serve the cause of humanity, was indifferent or foreign to him; wherever he saw good to be done, of whatever nature it was, there was felt the influence of his zeal, his devotedness, and his generosity; and he united with admirable discretion, labors which had for their object the present good of the society, with those which had a tendency to promote his own moral perfection, and the everlasting salvation of others.

A member of your committee from the second year of the existence of the society, one of your secretaries from the third, M. de Stael has never ceased from that time to be one of our most active and useful fellow laborers. You have not forgotten, gentlemen, the reports so full of life and interest which he presented to you in 1822, 1823, and 1825 of the labors of your committee, reports in which he presented to you so clear and lively a picture of the progress of your work and the increasing blessings which accompanied it, and in which confining himself to the limits of the task he had imposed on himself, his heart and his soul pervaded every line, and he infused by reflections brief yet full of meaning, into your minds, a portion at least of the faith and Christian charity which filled his own. We cannot but recal to mind the good which these reports have produced, the success which they have had in drawing to your society great numbers who were before indifferent, either through negligence or prejudice. Who is not rejoiced to see here an unquestionable proof of the zeal of their author for the distribution of the word of God? And gentlemen this zeal was not manifested only in public. If we were permitted to enter into such details we could speak of the gentle and enlightened influence which M. de Stael exercised over the deliberations of your committee, we could speak of the numerous improvements and the wise counsels *for which we are indebted to him.* But here above all we fear that our remembrances and our affection may carry us beyond the limits which we have prescribed to ourselves.

We shall merely recall to your minds, gentlemen, the journey that he undertook in this cause at his own suggestion, and at his own expense, through the South of France, at the close of the year 1825. During this journey he visited our principal auxiliary societies and concluded it by a short residence at Nantes, from whence he brought those hideous chains, which when exposed in this very place, to the view of the society for Christian morals, produced a burst of grief and indignation from every generous heart. A series of letters inserted in our 44th bulletin testify the activity, the zeal, and the wisdom which he exerted in this journey. It is not indeed possible during a rapid progress through many departments that he could leave any very obvious memorials of his presence, such as the formation of Bible societies, &c. but the effects produced by a religious and moral influence may be manifested a long time after the impulse was given and are equally owing to this impulse as their second cause, for who can doubt that during this tour the example and the conversation of M. de Stael, dissipated many prejudices and warmed many luke warm hearts, enlightened many minds, and thus effectually aided the bible cause in this country. We need no other proof of this than the unanimous regret which his death has caused throughout France, a death which we should call premature, if we did not know that all events here below are decreed in the counsels of Him whose thoughts are not as our thoughts. If time permitted us we should yield to the desire that we feel to read you some extracts from a great number of letters written from opposite quarters of the kingdom, which all render the same testimony and contain the expression of the same grief. It is not only in France that M. de Stael is known, appreciated, and lamented. The bible cause was not with him *confined to narrow limits*, to this or that place; —wherever there were men, there were souls to save, sinners to lead to the cross of Christ, and therefore bibles to be distributed. The news of his death has caused a mourning which may truly be called general. The Bible societies of London and Geneva have joined their regrets to ours, and the English and American religious journals have rendered in concert a justly merited homage to the colleague whom we lament. Shall we not join our testimony to these testimonies so honorable and so unanimous,—we who have had the privilege of knowing him better and therefore of loving him more? May if not be permitted us to say that M. de Stael's thus being so zealous a propagator of the word of God may be attributed to his having felt in his own heart its power and divine efficacy, that he had himself found peace, and joy in believing the truths and promises which it reveals; that the gospel was truly to him *good news;* and that in his expansive charity he earnestly desired to call all men to participate the *grace* which he had himself found in his saviour? There was never perhaps any man more happily placed than M. de Stael for exercising a salutary influence on his fellow men. Besides inferior advantages, he possessed the most precious gifts which God bestows on his children, birth, fortune, social influence, knowledge of the world, talents, information, true philosophy, endowments of the mind and the heart, and above all a christian faith which gave life to all these gifts and turned them all to the glory of God and the good of men; all these were united in him on whom we placed such great and well founded hopes, and who by a mysterious dispensation of providence has been taken away, in the midst of his course and from all the good we were permitted to hope from him. If we could sketch his portrait, we would speak of the almost irresistible charm which his deep personal conviction of the truths which he had embraced exerted on all around him, of the gentleness and charity, and at the same time, the strength and warmth with which he manifested this conviction, while he never forgot the respect due to the convictions of others; we would recal to you the justness and extent of his mind, his moderation, his devotion, that perfect delicacy of conscience which made him always fear that his language should express more than his sentiments; that candor, and above all we would say that admirable humility which was the distinctive trait of his character, and which was anxious even for its own concealment; this pervaded all his actions and all his conversation; we would say to you in fine that such as he shewed himself in his public relations, such his friends found him in his most intimate relations, that he regulated his life by the principles, which he sought to inculcate upon others; and, for example, that as he earnestly exhorted others to read the bible, and introduce domestic worship in their families, he daily assembled around him his family and numerous dependents, to seek instruction from the word of life and to implore for them and for himself the blessings of the Most High. But we must do violence to our feelings and terminate this imperfect sketch. Let us hasten then to say that the lessons and the consolations of the bible sustained M. de Stael even to the end of his short and useful career, and that as he had glorified God in his life, he glorified him also in his death by his patience, his resignation, and his faith in Christ, and the eternal hopes which he had founded on this immoveable rock of our safety.*

Let us not weep for him, he has received the crown of life to which he aspired, he has chosen the good part and it shall never be taken from him. Our aim has not been to give a eulogy of M. de Stael, which during his whole life he would have shrunk from, but to give glory to God to whose grace he attributed all the good he was permitted to do. May his example be an edification and encouragement to many. May the Lord himself be the strength and the consolation of a family so justly and deeply afflicted, may he bless the son he has left and make him walk in the steps of his father. May the Lord in depriving the Bible society of so powerful and faithful a laborer, who has taught us to confide only in God, raise up others to take his place. And he will do it, none can believe in his word and doubt it, for he wills that all men should come to a knowledge of Christ, he wills that his word should spread, that is should be put into the hands of all his children for their happiness and their salvation. He has said it, and shall he not do it? he has promised, and will he not perform it? Let us not doubt, but believe, and work and pray, and let us confide for the success in him of whom all the promises are yea, and amen in Christ.

* The Baron de Stael died at his chateau in Coppet, in Switzerland, 17th of Nov. 1827, aged 37 years.

TRUE RELIGION UNCHANGEABLE.

[From Robertson's Attempt, &c.]

But some will say, is religion a thing of so uncertain and variable a nature, that in every age it stands in need of being reviewed and amended? So many alterations in it are every day proposed,

As if religion was intended
For nothing else but to be mended.

The poet was very witty in this distich, and justly lashes the presumption of those fanatics, who, in his time, were for introducing their own *conceits* into the religion of their country: for in *these* every sect would have it thought that the very essence of religion consists, and accordingly employ their utmost zeal to promote them. This temper and conduct produce confusion and uncertainty, which are always put to the account of religion. Whereas true Religion, like God the author of it, is, at all times and in all places, the same, without variableness or shadow of turning. God hath given us a *perfect law* which may indeed be abused and disobeyed, but can never be mended. And this consists in these two short plain precepts, that we love the Lord our God with all our heart and soul and strength, and our neighbors as ourselves. On these two Commandments hang *all* the *law* and the prophets. The excellency of these is the great *internal* evidence which proves the divinity of the religion of Jesus. And the true merit of any profession in religion consists *entirely* in promoting the practice of them. Every duty to ourselves, and our fellow creatures, in all the various relations we stand in to them, necessarily flows from these fountains. These afford the true waters of life, which if a man drink he shall never thirst. They will refresh and cheer him in all possible circumstances, and be his highest cordial, even in the paradise of God. These are the laws which our Saviour came, not to destroy but to FULFIL, and from which one jot or one tittle shall not pass——forever. All Christians profess to admit this truth; and yet how does almost every establishment of Christianity avowedly violate it, in making laws for the excluding from the great privileges of society, yea from Christian communion itself, and, in many places, for devoting to immediate and utter destruction, the unhappy persons who differ from them in the additions which they have presumptuously made to the doctrines of our *only* Lord and Master.

And what is now the consequence of knowing and considering these things? We in this happy country remarkably see and feel it. Here, thank gracious heaven and our just laws, we are allowed to reason on religious as well as other subjects. This opens men's minds for the reception of truth. Authority and custom are no longer infallible guides. The gravest and the most received doctrines may be ridiculous; and this we are discovering every day. These additions, however ancient, which have been made to primitive Christianity, are no longer venerable. The assemblies where they are continued are but little frequented; and many people *unfairly* taking these for the Christian religion, are apt to have but a low opinion of the religion itself: and, which is extremely lamentable, to throw off a regard for all religion, and give themselves up to a dissolute and abandoned life. So that some weak people trusting in a firm belief of these additional articles for their eternal salvation; and others not believing the original, upon the account of these additional doctrines, both throw off all regard to morality which is the principal part of religion, and give themselves up to such licentiousness in opinion and practice as an old heathen Greek or Roman would blush at. But how shall all these dreadful evils be prevented or cured? I answer, by RELIGION. By the CHRISTIAN RELIGION. By studying and establishing that, not as it is contained in articles, in confessions, or in systems of divinity; but as it is simply and fairly represented in the holy scriptures. Not as it is obscured and confounded in abstract metaphysical disputations, but as it shines out in the doctrines, the example and the sufferings of our blessed Lord and Saviour. This would soon reconcile mankind to it—would strike all opposition dumb; and would raise human nature to as high a state of perfection as it is capable of in this world. Let us lay aside those gaudy trapings that have been hung about religion, which are now so far from appearing as its ornaments, that they are looked upon as the scandals and disgraces of it; and then it will appear in its original beauty. I would not propose to *change* or to *mend* RELIGION. That can never be done. But I most heartily wish that we would change its DRESS. The times require it.—It is of itself the most lovely and the most venerable of all objects; but its present garments diminish from the respect we should otherwise pay it. They are better calculated to enrich the workmen than to set off her beauty: and she pays too dearly for those trappings which do not become her. But these workmen may say, our craft is in danger. This was a speech worthy of heathen craftsmen, who laughed at the people for believing the importance of those things which they dealt in. But the apostles generously made a sacrifice of all worldly advantages to promote the truth, and honestly worked with their own hands, that they should not be a burthen to the people. And sure we might expect, if there was occasion, as it is to be hoped there never will, that these men who call themselves their successors would imitate their example *even* in this. But, all their honors and revenues being safe, it is humbly proposed that all modern creeds, articles and confessions of faith be entirely laid aside: that the holy scriptures *alone* be mentioned or subscribed as the rule of faith; that a thorough review and amendment be made of the whole liturgy; that hereafter all points of controversy between protestants and papists, and every other sect, be carefully avoided in it: and every thing expressed in the *most general terms*, in order that no offence may be given to any, and that the *only* thing proposed in this great work should be to promote the worship of God in spirit and in truth, through the blessed Mediator whom he hath appointed between God and man.

CLERICAL MANNERS.

The North American Review for April contains a very pleasant and spirited article on Dr. Miller's Letters on clerical manners and habits. We copy the following paragraph on the dress of clergymen, which some of our readers may think not unseasonable.

On the subject of an appropriate professional garb, we were surprised to find this book entirely silent. In that portion which treats of dress, the reader is persuaded to be only economical, whole, neat, and clean; but nothing is anywhere hinted of an established clerical uniform. Would the author encourage his pupil to assume any other than the color usally worn by clergymen? Does not this ingredient enter into one's romantic and unspeakable musings on a perfect clerical character, as readily as the six moral qualities formerly enumerated? A course of sermons, we allow, would lose none of their inherent excellence, by coming from the lips of a person clad in the varying habiliments of the day. But never may we witness such an anomaly from our usual associations.—We would enter our protest against the liberty which is beginning to be assumed in these respects by some members of the cloth. Could we legislate for that respectable profession, we should at once abolish the white hats that have occasionly appeared among them for the last few summers. We should be almost jealous of minister's grey. Not that we perceive in black any abstract fitness for a clerical dress. The plain, unobtrusive drab of the quaker, or any other color, if conventionally and universally adopted, would equally answer the end. But the former, being already in such extensive use, ought, as we conceive, to be scrupulously retained, in spite of triveal inconveniences. We will venture to assert, that the Moravian brethren, whom Dr. Miller pronounces, in the end of his second chapter, to be clerical models, are dressed according to the spirit of our remarks. At all events, we cannot be wrong in pleading for the continued prevalence of that modest, sensible, and gentlemanly costume, which is allied to our hallowed recollections of a Matignon, a Buckminster, a Dehon, a Worcester, a Stanhope Smith, and a thousand others, of every denomination. These, amidst the unavoidable discrepancies of opinion and ceremonials incident to the limited nature of the human mind, seemed willing to unite in at least one common observance, and, by something like a happy emblem or allegory, tacitly consented to merge all their disagreements in a uniform suit of sable.

SUNDAY SCHOOL CONVERSATIONS.

JUST published by COTTONS & BARNARD, 184 Washington-street, Sunday School Conversations on some of the interesting subjects recorded in the New-Testament. By the author of the Factory Girl, The Badge, James Talbot, &c.

C. & B. have for sale "The School or Lessons in Morals," Nos. 1. 2. 3. 4—

Fruit and Flowers, a religious story for Children by the Author of a Dialogue on Providence, Faith and Prayer—

The Young Philosophers. By a Lady.
March 7. 6t.

EDUCATION.

THE Adams Female Academy will be opened for the reception of Young Ladies on Wednesday, the wenty-ninth day of April, under the superintendance of Mr. Charles C. P. Gale, who will be aided by suitable Female Assistants.

The following is the course of study adopted in this Seminary. Reading; Writing; English Grammar with Murray's Exercises; Ancient and Modern Geography with maps; Arithmetic; Algebra; Geometry; Linear Drawing; History of the United States; History of England; Blake's Natural Philosophy accompanied with experiments; Wilkins' Astronomy; Rhetoric; Goldsmith's History of Greece and Rome; Upham's Intellectual Philosophy; Paley's Natural Theology and Moral Philosophy; Robertson's History of Scotland and America; Alexander's Evidences of Christianity; Whelpley's Compend; Political Economy; Logic and Botany;

The Bible; Worcester's Scripture Geography; Abstract of Bible History and Greenwood's Lives of the Apostles, will be studied as a Sabbath exercise.

The Young Ladies are required to attend church on the Sabbath and to write an abstract of one of the sermons. The are also required to write a theme on some definite subject or a letter, once in two weeks.

Those who shall complete the prescribed course study wilreceive public testimonials of approbation from the Government of the Seminary.

The Latin, French and Italian languages may be studied without any additional charge for tuition, and, to those who have made the requisite attainments, will be delivered a course of lectures on Chemistry.

There is connected with the Institution a valuable library, containing many of the best English authors.

Great regard will be had for the health and comfort of the scholars, as well as for their moral improvement.

Parents are invited to visit the school at all times during the hours or study, to observe the discipline and hear the recitations of the scholars.

At the close of each term the several classes are critically examined in all the studies of thar term.—There will be three terms during the year of thirteen weaks each.

Board from $1,25 to $1,75 per week—Tuition $6.

GEORGE FARRAR, *Sec'y.*

Derry, N. H. March, 7.

LECTURES FOR CHILDREN.

THE success of the infant school system of instruction, depends in a great measure upon familiar descriptions and visible illustrations of natural and common objects. And a moment's reflection upon the early propensities and habits of children, must satisfy any one, that such instruction is at once the most easy, interesting and useful to young minds, because it is most natural. That the natural sciences are not only within their comprehension, but peculiarly fitted to interest and instruct them, for the plain reason that science and mind were designed for each other.

Under these views Mr. HOLBROOK proposes, to the children of such parents as may appreciate them, a course of lessons on natural and common things, accompained with specimens, illustrations, and experiments, intended for their entertainment and instruction.

Lessons will be given twice a week, at such times as not to interfere with ordinary school exercises, and of such a character as to aid and interest children in their other courses of instruction.

BOSTON, APRIL, 4.

POPULAR SUPERSTITIONS.

JUST published and for sale at No. 50 Washington-street, "A Lecture on *Popular Superstitions*, by Bernard Whitman, of Waltham."

"In our childhood, our mothere's maids have so terrified us with an outlie divell, having hornes on his head, fier in his mouth, and a taile in his breech; eies like like a bason, fangs like a dog, clawes like a beare, a skin like a nigger, and a voice roring like a lion, whereby we start and are afraid when we heare one cry BOUGH." REGINALD SCOT.

JUVENILE LIBRARY.

MUNROE & FRANCIS, corner of Water and Washington-street, continue to publish and have for sale a large assortment of Books for children.

Parish Libraries supplied on the best terms.

JUST RECEIVED,

Stories about General Lafayette, for the amusement of children.

Mrs. Sherwood's Primer, and First Book for children.

An English Edition of Dr. Watt's Divine and Moral Songs, attempted in easy language. Adorned with 38 cuts.

Biographical Sketches of Great and Good Men.

March 14.

INSTRUCTION.

MISS J. A. PERRY, proposes opening a school on Monday the 6th of April next, at her residence in North Bridgewater, (opposite Rev. Mr. Goldsbury's Meeting house) for the reception of Young Ladies who may be taught the following branches, viz:—Reading, Orthography and Defining, Penmanship, Geography, Grammar, History, Rhetoric, Composition, Philosophy, Astronomy, Arithmetic, Elements of Chemistry, Botany, Use of Globes and the French Language.

Also—Plain Sewing, Lace and Muslin Embroidery, Rugwork, Gold Lace-work; Purse, Net, Bead work, on velvet and canvas; Painting on Velvet, Satin and Paper, Map drawing, &c. Stationary and materials for work will be supplied if requested.

Price of tuition from 2 to 4 dollars per. quarter; Board on reasonable terms.—References.

Rev. Daniel Huntington, } N. Bridgewater.
Rev. John Goldsbury, }
Eliab Whitman, Esq. }
Daniel Noyes, Boston.

Febl 28. 8t.

A SHORT ESSAY TO DO GOOD.

MUNROE & FRANCIS have just published a little work by the Author of Redwood, entitled

"A Short Essay to do Good." Price 50 cts. a dozen.

March 7. 6t.

PERIODICALS.

MUNROE & FRANCIS, Washington-street, receive subscriptions for the "Library of Useful Knowledge," published in London every fortnight.

"London Encyclopedia," published in London, every month.

"American Quarterly Review," edited by Mr. Walsh, and published every quarter in Philadelphia.

"Journal of the American Institute, and Mechanic's Magazine, published monthly in Philadelphia.

March 21.

TO BE LET.

THE Hall in Franklin Avenue, near Court-street, about forty-two feet by sixteen, suitable for a School Lecture Loom, or any like purpose.

Inquire at No. 27 Court-street, or 40 Kilby-street.

Jan. 17. tf.

THE THOROUGH BASE PRIMER.

JUST published and for sale by JAMES LORING, 132, Washington-street, "The Thorough Base Primer;" containing explanations and examples of the Rudiments of Harmony; with fifty exercises, by J. F. Barrowes. First American, improved from the London edition.

CONTENTS.

Of Intervals; Table of Intervals; of the Inversion of Intervals; of Thorough-Base; of the Common Chord; of the Tonic, and its attendant Harmonies; of the Derivatives of the Common Chord; of the Discord of the Seventh; of the Derivatives of the Discord of the Seventh; of Discords by Suspension; of the Chord of the Diminished Seventh; of the Chord of the Extreme Sharp Sixth; of Cadences; of the Chord of the Seventh, Fourth, and Second, &c.; of Sequences, &c.; of Modulation, &c.; Exercises.

March 14.